

THE SUNFLOWER

Estelle F. Baillet

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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PHILOSOPHY OF CREATION AND CAUSATION

A. H. NICHOLAS.

New truths are constantly coming into view. An important theme has been speculation on the origin and destiny of the human race.

The assumption of the religious theorist that this world was created by God in six days—made out of nothing—about 6000 years ago, is unsupported by facts.

Science has demonstrated the impossibility of the Bible record and shown that the earth existed at a time a hundred fold anterior to the Mosaic account of creation.

Man in his desperate struggle for better life has fought his way up from lowest origin on earth, thru savagery and barbarism to his present condition of advancement and achievement.

The most reasonable conclusion we have reached is that human life has always existed in this and other worlds with neither beginning nor ending.

Ages and centuries have been required to produce some results by evolutionary processes.

Evolution applies to the development of life on this planet, by which elementary forms have developed by gradations from simple to complex, from lower to higher; and so has come knowledge, the arts, ethics, education, sciences and history.

The origin of mundane things and the realm of absolute causes are unknown, because the finite mind cannot comprehend infinite problems; nevertheless, we may learn and do learn very much about creation pertaining to this world. The effects of primal causes are facts, and these facts are revelators of knowledge.

The hypothesis of creation and causation is a fact, in abstract and concrete. Things have been and are created, produced, brought into existence; but creators are many—not one.

No one power alone or one cause ever created anything. Hence we object to every theory that attributes creation and causation to one person or thing or one cause alone.

A theist cannot prove by fact when, where, how any god ever performed an act of creation. Faith is no proof of a fact.

Ascribing things to a god or the gods does not explain them nor aid in their comprehension, but simply leaves them in the mystic unknown.

Our minds often run upon the unknown which will never be accounted for and understood; and there will always be more to learn, more to discover, for progression is endless and boundless. Many things unknown to us are well known to other minds.

There are many factors, elements, agencies in creation—millions of causes, powers, forces, laws, creators in operation—manifested by truth, reason, science, knowledge.

Many things in the animal and vegetable kingdoms in process of formation and growth from germ or birth to completion or maturity are known, in some particulars, to the most common minds; but any theological, theoretical creation by God is baseless assumption.

Some words and phrases are closely allied to causation and creation, concomitants of creation, such as law and order, cause and effect, action and reaction; struggle; achievement; progress; invention; discovery; chemistry. There are forces and phenomena, matter and spirit operating in the fields of nature, science and art.

Man is a progressive being, in which mind and body are equally manifest—a force acting on matter, also mind acting upon mind.

We develop the forces that determine our destiny by a series of progressive changes. Sin and struggle are incidental to development and harmonization of our mental and physical environments.

It is as unreasonable and untrue to say "all is good—all is right" as it is to say "all is evil—all is wrong."

A phenomenon may occur by infraction of one law, yet be in accord with another law of nature.

Causative forces are causes of good and evil, right and wrong which are relative terms.

Things in nature have their opposites, such as light and darkness, cold and heat, health and disease, good and evil.

Some things called evil are known to work out good results in some respects, and things we call good are found to be evil in some instances. Laws are not absolute, and there are exceptions for instance, if a person thrust his hand in fire or handle very hot objects he is burned and suffers pain; nevertheless, some persons can handle fire and red hot irons and not be burned nor suffer harm. This has been well demonstrated.

Levitation is an exception to the law of gravity.

The simple things of life rightly understood, reveal great wonders. Substance, energy, intelligence operate together in the realms of nature. The most potent, salutary forces are hidden.

Spiritual forces are invisible, tho wonderful in effect. Science teaches that electricity, air, water, light, cold heat are great causative forces. Vegetable and animal life and death are cause and effect.

The spiritual science teaches the true significance of creation and causation by the reproducing life principles in nature; by a blending of creative forces; of atom upon atom; of cohesion and repulsion; of the interblending of positive and negative forces; of the union of material and spiritual forms and forces of eternal energy reanimating, reconstructing, reforming, rebuilding into more perfect conditions of completeness, maturity and spirituality.

There are constant changes by formation and disintegration in perpetual motion. Things in one form change to other forms. Things now existing have existed at other times in other forms.

Many things that appear to be substantial and permanent are known to be changing forms and conditions. A fact at one time may not be a fact at another time. A fact in one place may not be a fact in another place.

The first lesson in Spiritualism is a refutation of the primal teachings of ancient and modern religions. Spiritual manifestations are results of order and law in the province of nature. The basis of theism is the theory assumed to be true in the form of idealism, untrue to nature.

Nature and science bear inevitable revelations of truth—by which the most common minds to the best educated find impetus and incentive to acquire greater stores of knowledge.

In this age of reason the development of man's intellectual faculties causes him to be no longer satisfied with blind faith in the unknown, which only cramps and cripples the expanding soul.

Man's reason demands greater freedom and its due share of nourishment and must find it somewhere; and in the struggle between the re-

bellious subject and the church who seeks to retain the power she wielded over the child, the faith that once sufficed as food comes to be regarded as something nauseous and to be rejected at any and all costs. Summerland, Cal.

HUMAN RIGHTS---II.

SAMUEL BLODGETT.

It is sometimes difficult to determine whether a particular phase of conduct should be regulated in a social way or be left to the discretion of each person.

One of these points is the matter of dress.

Should it be regarded as a misdemeanor for a woman to wear pants, or for a man to wear skirts? It is plain that if it is not a misdemeanor it should not be a point in human law. Should there be laws against polygamy? I have never seen any good reason assigned for them.

There are good reasons why many should not marry at all, and if we could manage it so as to prevent the coming of imbeciles, and those of criminal inclinations it seems to me it would have an ethical justification. There is no doubt that a high tariff makes it possible for our manufacturers to pay a much higher wage rate than could obtain without it; but whether it is justifiable or not depends on more than one fact.

We have laws against Sunday breaking, and there are many who believe it a shame that they are not better enforced. If working on Sunday is demoralizing to the parties who do it, and their example is likely to lead many of the rising generation to perdition, society must have the right to forbid the work, and if a majority fully believe it, it is their duty. Sometimes it is right to do a great wrong.

It was right for the Puritans to be severe in their efforts to have their children reared away from evil influences, and to execute the supposed witches, because it was in obedience to the popular conscience.

How far people are justified in standing for compulsory vaccination depends much more on how sincere they are than on its abstract injurious foolishness.

While recognizing these facts, those who can take a comprehensive view must continue to teach truth as nearly in its fullness as possible.

Many things are right for society to do in ignorance that becomes wrong with enlightenment.

When we come to examine the social aspect we find that individual rights are largely merged in, modified by social rights, and we also see that the limit of social interference with personal prerogatives must be determined by the social judgment.

This is not only so in one matter; but in all matters. Whether this judgement is right or not, it is, must be, and it ought to be the court of last resort. The reformer's mission is to educate this judgment and make it wiser and wiser as time goes on.

Society determines under what rules one may become the owner of land, and it may determine that there shall be no private holdings of the soil. The same is true concerning every specie of personal property.

Frequently rules are made for people to pay for a license to keep a dog, and other stipulations are attached, such as the wearing of a collar on the neck bearing the owner's name, who is held liable for the damage the dog may do.

Laws are made concerning the keeping of stallions and bulls. In many places the owners of all kinds of stock are made responsible for damages they may do to their neighbors crops.

In other places they are not regarded as responsible unless the damaged parties have what is called a lawful fence.

I hold that the owners of stock should pay for the injury they may do to the crops of others, fence or no fence, but where the law requires that we should protect our crops with a fence I should feel at liberty to let my animals run at large too. In this case I feel that my rights, abstractly considered are modified by the human laws under which I live.

Washington believed that slavery was wrong, but that under the conditions with which he was surrounded it was right for him to keep slaves. What is right under one set of conditions is wrong under another.

For the support of government taxes must be levied. Improvements are needed, and government officials have to be paid.

People differ as to the amount of money that should be used for these purposes, and they differ as to the best method of raising revenue. Indirect methods have been employed largely in this country for supporting the general government, and some states employ indirect methods too.

The indirect method by tariff has caused much controversy, and nearly plunged the country into a civil war in 1832. This was not a question of individual and social rights, but one of state and national right. The question of how much authority inheres in the national, and how much in the states has never been understood by all alike, but the tendency from the first has been towards the centralization of power.

If, in the formation of our national government the people could have risen to the occasion and literally blotted our statehood, it would have saved our country from the terrible civil war, would have saved the people the enormous expense of state governments, and many other troubles. There is no doubt in my mind that we ought to be one state as well as one nation.

Laws made by the nation for the nation, and only one legislative branch in government is then ideal. State jealousy made this impossible but it is well to remember that our government is as far removed from a true republic in plan as it is in practice.

Philosophy says, as long as it is no better we should be glad it is no worse; for it is as easy to imagine a worse as a better. When our ideas are fairly voted down we should accept the result gracefully, but it is not always best to yield a willing obedience to unjust laws.

I honor the old abolitionists in their refusal to assist in returning of fugitive slaves; and I do not think we should submit our bodies to blood poisoning at the command of legislatures and the so-called health boards. When it comes to a point of conscience or bodily harm we should obey the higher law. Nominal acquiescence without implicit obedience is sometimes justifiable.

Have the people a natural right to drink intoxicants? Have they a natural right to deal in them?

As isolated persons they have the right to drink to their heart's content; as social units society has the right of control.

In isolation they may be said to injure none but themselves; in society drinkers frequently become disorderly and dangerous. Society has as much right to make preventive measures against crime as it has to punish it. It is well known that those who drink are ten times as likely to become disorderly and commit crime as those who do not. On this fact the social right to interfere is based.

A great majority believe in some kind of interference, but they are very much divided as to how it shall be done, and to what extent.

A great many believe in a license for the purpose of revenue. Those who call themselves prohibitionists are hardly sincere, and are going under a false name.

I have tried them and know they

cannot be made to take a stand for the absolute non use of liquors. When you sound them to the bottom you will find they are simply regulationists.

The W. C. T. U. could not be induced to favor a law that would prohibit its use for a sacrament and for medicine.

If it is best to use it for these purposes the right of private judgment as to when it is needed and how much is desirable is inalienable. The logical ground to stand upon is that it is always out of place in the human stomach.

Drinking is peculiarly a Christian practice. Christians will continue to drink while they believe Jesus could make no mistake, while they believe he made good wine to assist in helping along a marriage debauch besides drinking so much that he got the name of being a "wine bibbler," and that Paul was right in advising its use for the stomach sake and often infirmities."

I do not forget that society can move no faster than the light it has permits, but it must experience the evil results of its errors.

If it insisted on my drinking I should rebel. I do not have respect for human law that requires the abuse of body or mind.

There are human rights that are not recognized by the courts. The ground is not covered, and probably never will be by specific enactments. The method of trying to itemize every phase of misconduct, and not notice those offences that are not counted is a failure.

We have no moral right to overreach another by any trick of trade; by misrepresenting, by taking advantage of another's ignorance or necessity, by making corners on the market, either in a local or general way, to raise the price. One may practice these things to quite an extent without being held amenable to law. We are too apt to believe we do right if we keep within legal limits. I do not suppose there is a trust in existence that does not justify itself by assuming that what is lawful is right.

In conversation with a lawyer once I spoke of rights in equity and rights in law as not always the same and he shrugged his shoulders and said, "I don't know anything about rights, except legal rights; what is legal is right, and what is not legal is not."

I do not suppose this lawyer was an exception. The whole environments of most of lawyers is a training in this direction, and the leading environments of many out of this profession is largely along this line. If they think of a line of conduct that seems financially promising the first question is, can I follow this course and be legally safe? The next question is, will it damage my social standing?

Getting satisfactory answers to these questions and it is likely they go no further. Many will keep an engagement who will ill treat without stint in its absence. Right is right if the promise is not made.

What and How to Eat.

Eat anything that you are sure agrees with you, providing it is nutritious. Fear nothing that you eat. Quit thinking about it. If you fear it, do not eat it; if you eat it, do not fear it. Remember the fate of poor Job. "That which I most did fear hath come upon me." Say good-bye to every morsel of food that passes your lips, say it. You will never hear from it again. Do not let your stomach get it until the first miller (your mouth) is entirely through with it. Be happy and cheerful as you eat; for a sour countenance causeth a sour stomach.—Edward B. Warner, in Vim.

A man may lose all his worldly goods, and not murmur, but when he loses his only pure heart's affection, the strongest may break down.

The weight of years becomes lost in spirituality.



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TRANSITION—A REVIEW.

The aim of mortal existence is to develop or attain moral as well as physical health—one for the benefit of the soul and the other for the spirit body to prepare them for a perfect transition.

Mere death of the mortal does not constitute transition, while the real transition may take place without death of the body.

Physical health bespeaks of a healthy spirit body; vigor or contentment bespeaks of a healthy moral nature—soul environments, or what is denominated a clean heart; for being the soul's medium, the heart feels or thinks in accordance with the soul's immediate status; and as long as there is any prejudice, jealousy, uncharity, or lust lurking behind the heart (in the soul's perispirit) the soul is not yet freed or ready for the real transition or that state which lifts it above the material of Nature—i.e., brings it into rapport with Spirit or the positive of existence.

Physical health is attained or retained by moderation in all things, and by aestheticism or abnegation where passions predominate. Such is the Buddhist remedy for chronic or inherited diseases, with modern synonyms known as mind-cure and Christian Science in the material world and self-cure in the spiritual world; for all organic diseases are effects of intemperance and immorality, whether self-engendered or inherited. Being originally the effect of mind, it needs its own physician as a curative agency.

Moral health (synonymous with soul health) is inherited by curbing the unspiritual or animal impulses as anger, combativeness, resentment or viciousness. Where cultivated as prejudice or haughtiness (the pride of selfishness) or inherited as such, the aforementioned self-cure is the only salvation from their evil effects.

The science of all this is to reach a higher mental and moral vibration than that of the animal and immortal or unspiritual (not unnatural.)

Inspiration intimates an approach to the demarcation line between negative and positive sensibility in the spirit (sensed through the brain, the medium of the spirit body, as the heart is the medium of the soul.)

Contentment or peace within intimates that moral or soul vibration is assuming positivity—either becoming absolute or perpetual as soon as its spiritual or positive vibration supercedes that of the animal or negative.

Now, the combination of the two constitutes the will or creative force, exemplified through action. When good or pure it leads to happiness; when the reverse to misery. Through his acts or deeds man thus establishes his real position in Nature, and as such he finds himself individualized—if but temporarily.

Death does not make any change in his established position, for this is all a matter of vibration as it operates at his law-centre, the solar plexus.

All his passions, idiosyncracies, notions, good and bad traits, pure and impure mental and soul quali-

fications, radiate from that central station of every mortal or spirit; and each one represents a little universe in himself—having an epitome of the whole embodied in the life spark known as the divinity within; the God in man, and manifested as Love.

But there are many ways of expressing this divinity or love, and each in accordance with the materiality or spirituality operative at the law centre—thus the many definitions of it.

One delights in it as a sensual, another as a soul gratification; one as selfishness or greed, another as benevolence; one in physical, another in mental enjoyments; one in being kind, another in being the reverse. One acting in accordance with materiality, the other with spirituality.

As the aim of individualized life is to overcome materiality with its antithesis, in order to reach the perfect transition, man's duty to himself is greater even than to his neighbor. Not by being avaricious, however, for that is not overcoming animal selfishness, but by being his brother in charity or helpfulness, and thereby paying ones debt to Nature for ones own good fortune or greater power of will to create. For on this will or creative force depends the individual's future consciousness of existence. Without this being clear death is a dive into temporary unconsciousness—deep and long comparative to lack of spiritual vibration to counterbalance the material. Such spirits are placed "in the balance and found wanting."

How they grow out of it is a matter of opinion—this varying according to soul sight or the power of penetrating causation for the truth of it; and this power depends on the individual's power of controlling his own material nature—especially the creative force, which is also the life force; for in comparison as he is enabled to overcome the material he vibrates in unison with the spiritual of Nature and is consequently in rapport with causes to the same degree. Only by rapport with causation can we understand the absolute of a truth, whatever its nature.

Love is that force or power, and as it vibrates for a spiritual effect it penetrates through the material into the spiritual of Nature. And this is not all, for by overcoming material love (though only possible as sensitivities and by the aid of spirits in that condition and attracted by like aspirations) man develops spiritual love, which is more enduring and far sweeter than the material or physical. This in perpetuity is the "heaven within."

Among the opinions rampant is whether a spirit can reach this consciousness in a single mortal existence or not, especially in the lower order of human kind, where animalism predominates.

If enlightened man finds it difficult to overcome little convolutions or prejudices, habits or passions, how much more difficult must it be for one governed by them—notably when all his materially acting forces have to be neutralized by their opposites to attain the "balance" in favor of spirit.

Now, if this balance is necessary to engender the spiritual consciousness referred to or the perfect transition, it begins to look as though re-embodiment were necessary to perfect a spirit. But we do not favor this *modus operandi*—at least, as our need, and thus protest against its operation. Whether this will affect it if true is questionable. Our belief in a matter of law or evolution does not influence it one whit. If it is a fact it remains a fact. If not then non-believers, as a majority are in the right, though the minority always hold the trump card in matters of truth. However, we know that spirit communion is true, and we know it because we have a higher spiritual faculty inherent that makes this knowledge possible. Many mortals do not possess this gift, consequently cannot take in Spirituality. Perhaps a like higher faculty is needed to take in the truth of re-embodiment. If so, they stand in the same relation to the majority of Spiritualists, that the world as a big majority does against believers in spirit communion.

But who knows himself also has a light others haven't got—and these are another minority crowd—the light of self-knowledge being the only absolute truth one can inherit, for it is a knowledge of causes—law or life itself. The man who studies

himself consistently will soon discover that he has idiosyncracies not palpable to the material or outer consciousness, and that these little characteristics have a far-reaching significance. And furthermore, that the closer he studies these the more wonderful the denouements that accrue. In these he will find hidden mysteries that no outside revelator can give him. But isn't he digging at the very fountain source of life? Man is the whole of Nature reduced to an essence, and its analysis tells the whole story of creation from the beginning of man. By introspection this story is revealed—tracing its evolutionary process backwards as each little emotion, impulse, sensation and even notion is understood.

Spirit inspiration beside such information is only a knowledge of effects and a matter of opinion at that, while the light of introspection is a knowledge of causes and not a matter of opinion, but absolute. Every individual is a book of life from which he can cull as long as life lasts and continue to do so in the future until he reaches bottom—the time he first came into existence, the conditions attending, the nature of things surrounding him and the causes that lead to his being. Through self-study he already touches upon some of these and thereby understands the reasons of his good and bad fortune, his good and bad qualities, and why he is blessed or tried for unknown causes. Through such knowledge doubt vanishes, contentment sets in, and the real work is begun for the perfect transition.

PSYCHICS.

The spirit of love is God.

Life is to be—love is to do.

Sweet is the duty done thru love.

Human love is an effect—divine love the cause.

The sensualism of love is spiritualized by right thinking—the selfishness of it by right feeling.

Sorrow is the primary emotion to sympathy.

To attain inspiration think, think, think something. To attain happiness love, love, love something.

The thinker often does most when he is idle.

Through the vision of a narrow selfishness we can always see ourselves mirrored as a great or an important personality.

We oftener express our ignorance than our knowledge on things.

Physical sensation spiritualized generates inspiration. This leads to aspiration; and aspiration needs a purified body to attain fruition.

A purified spirit needs a like body to come in rapport with it for perfect results.

Wisdom often leads to sadness, but the latter causes reflection that leads to more wisdom.

To enjoy the world we must first learn to enjoy life.

Spirit consciousness depends upon the awakening of the love principle in the mortal.

Tears are often diamond drops from the heart.

Excursion to Lake Brady.—Cleveland Day.

Excursion under the auspices of "The Cleveland Ladies Temple Fund Society", will be held Sunday, July 30, 1905 via C. & P. R. R. will leave union depot at 8.20 a. m. stopping at Euclid, Woodland, Newburg, Bedford and Hudson.

Mrs. Cora L. V. Richmond of Chicago, Ill., speaker of the day followed with messages by Mrs. Nina D. Challen of Toledo, O.

Special music by Prof. Louis Oudenfeld and three sons.

Returning leave Lake Brady at 6 o'clock p. m.

Fare for round trip 50c. All are welcome.

THE COMMITTEE.

Prophetic Dream.

The body of Frank Lane of Hinton, Okla., who was drowned in a creek, three miles southwest of here Thursday, has not been recovered, although dragging has been going on continuously day and night since that night. Lane's mother, who is a resident of Anadarko, dreamed recently that her son had been drowned near here and last Monday she wrote him, requesting him not to go fishing anymore. Lane thought little of the warning and on Thursday went to his fate in the manner described by the mother's dream.—Kansas City Times.

The Roentgen Rays and Cancer.

Do the roentgen rays produce cancer? This is the question the doctors are asking now. It will be remembered by our readers that the doctors used to recommend the Roentgen Rays as a cure for cancer. It has been discovered, however, that those doctors who make frequent use of the Roentgen Rays as well as those patients upon whom this ray is frequently used, in numerous cases have developed carcinoma, or skin cancer. The cancers produced by the Roentgen Rays appear upon the hands, and in some cases, upon portions of the body.

The medical authorities are beginning to caution the doctors against using these rays indiscriminately for fear of their producing cancers, not only in the patients, but in the doctors themselves. There is quite a difference in the attitude of the medical profession, who three years ago were heralding from to ocean to ocean the glad tidings that in the Roentgen Rays had been discovered a new wonderful cure for cancer, and now in this short time are beginning to caution with equal fervor against the use of the Roentgen Rays for fear of cancer.

This is not the first time the medical profession has turned a back somersault. It is not the first time they have denounced the same remedy that a short time before they were advising. The history of medicine has been a continual procession of inconsistencies. The only thing the doctors can possibly agree upon is that a few of the leading practitioners of medicine are to be protected by law and the other practitioners punished by the law. This they can agree upon. But they cannot agree as to what medicines cure or what medicines kill; or what medicines are beneficial and what are harmful; how to cure this disease and that disease. On these things the medical profession never did agree, and probably never will agree. To-day they recommend enthusiastically a remedy for the cure of disease. Tomorrow they are just as sure that the same remedy will cause disease.

All this could be forgiven and some excuse invented, since the art of medicine is not a science, but is empirical; but, when these same doctors undertake to make the observance of their repeated remedies compulsory upon other people who have no faith in them, then it is time to call a halt. The doctors would have long ago made several of their serums and toxins compulsory upon the people if they could have discovered that these same serums and toxins are worse than useless.

If the doctors were experimenting, and would speak only the truth allowing the other physicians the same freedom they ask for themselves, then the world would have some patience with their repeated and destructive attempts to dis-

cover remedies. But the doctors are not consistent in this. They want to force the people to become the unwilling victims of their experiments. This is carrying the matter too far. At least, we think so.—Medical Talk.

"The Scourge of God."

Perhaps the German Emperor is the only person left who thinks the Japanese are "The scourge of God" in a sinister sense and probably he is already a good deal penitent that he said it. The wonderful successes of the Japanese may account for the world's growing good opinion of them, or perhaps, for once, nearness is "lending enchantment to the view," but, in any case, they are ethically and aesthetically put on rather a high plane. The German Emperor, in his usual florid way, said, "one must not draw the conclusion from Japanese victories—victories of a heathen over a Christian people—that Buddha was superior to our Lord." Upon this a sharp American paper says:—

What are these people that the Kaiser calls the scourge of God? Pagans? Yes, frankly so.

They are so frankly pagan that we cannot help admiring them, when we remember how much "infidelity," and "free thought" and atheism and agnosticism is hypocritically concealed among us. They are open, however, to all good influences, ready like the Christian apostle to prove all things and to hold fast to that which is good. "There is truth in all the faiths," says Nathan in Lessing's play. "Let us judge their followers by their lives and not by their creeds." And so the Japanese believe some of the doctrines of Confucius, some of the principles of Shinto, some of the precepts of Gautama, some of the truths of Christianity.

The Japanese have been the most exclusive, but it is probable that they will become the most cosmopolitan, people in the world—London Light.

Color Cures.

In his experiments with colored lights Prof. Redard, of the University of Geneva, has found that red light excites the higher nerve centers to the extent of being irritating, while yellow light is depressing and blue light is calming and gives a general feeling of well being. A further psychic effect of the blue light is a brief insensibility to pain. A sixteen candle power electric light enclosed in a blue glass globe, is placed a few inches in front of the patient's eyes, his head and the lamp are covered with a blue cloth, and he is told to stare at the light and he will feel no pain. In two or three minutes the patient is found to be in a condition of general anaesthesia, which is sufficiently deep to render painless any brief dental or surgical operation. Prof. Redard has had few failures and others have had similar results.

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ADDRESS

A. F. MELCHERS,
Lily Dale, N. Y.

LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

CAMP JOTTINGS.

Sunday, our Pioneer-Day, set in fair with a glorious sunshine covering the Dale and the City of Light. Tho many had been up late the night before to attend the dance, a good contingency was up early to enjoy the morning air and drink in the inspiration that this part of the day affords.

At 9.30 the N. W. Orchestra enlivened the surroundings with its best selections and established a soul harmony in the mortal world congregated here that seemed to have had its good effect for the entire day.

At 11 o'clock there was a song-service at the auditorium, presided over by Mr. John T. Lillie. At 2 o'clock regular service, at which Mr. Lillie introduced the speakers—Mrs. Carrie E. S. Twing, Mrs. Judge Pettengill and Mrs. C. Fannie Allyn. All of them discoursed on subjects interesting to the audience, and nearly every listener expressed himself in terms complimentary to the speakers anent that which was spoken.

At 5 o'clock a German meeting was called at Library hall, at which assemblage Mr. Hugo E. Dick of Laurence, Mass., and publisher of "Lichtstrahlen" presided, and Mrs. Elise Stumpf delivered a German lecture on Spiritualism, closing with spirit messages to those present—some of which were very touching and elicited tears from their recipients.

These meetings will be continued on Tuesday and Friday at 4.30 p. m. at the auditorium, and on Sundays at 5 p. m. at Library hall. Everybody invited.

Monday was conference-day—the first being opened by Dr. Oliver of Philadelphia, who spoke very interestingly on spirituality in general, followed by others as they felt inspired to express themselves.

On Tuesday Mrs. Annette Pettengill was the speaker of the day. Her subject on this occasion was "Personal Experiences." She said personal experience is the great school in which we learn every lesson in life—that theology had no experience, it being based on personal opinion only. Thus the need of experience to know absolutely and Spiritualism offered the opportunity therefor to all—that the study of mankind is man, which gave us other experiences equally as essential to know; and in connection with Spiritualism they opened a new world of thought and cheer to the seeker after immortal truth.—After the lecture and a hymn following, Mrs. Pettengill gave spirit messages which were very consoling and convincing to the fortunate ones.

After these services at 4.30 the regular Tuesday services were held in the German language. Mrs. Stumpf delivered a very interesting discourse, the same being highly philosophical and imbued with the purest spiritualistic teachings. After the discourse, she gave a number of tests in German that gave comfort and consolation.

Tuesday closed with a thought exchange at 8 p. m. at Library hall.

Wednesday was another fair day with a slight sprinkle about noon, which somewhat cooled the atmosphere and made life endurable. But to whom it was not so, found a new spirit injected into him at the afternoon services where Mrs. C. Fannie Allyn held forth and inspired with renewed life by her eloquence and thought provoking lecture. Her subjects were taken from the "audience—a half dozen woven into one consistent discourse that was sparkling with truth—mild, severe, humorous and witty. The point of her argument however rested on the propaganda of Spiritualism. She said it was not what was given from the platform that constituted its real propaganda, but what was lived by its listeners; and in place of doing duty to God, our first duty was to man—and woman as well. Jesus did not give his gospel to woman. She was only good enough in that time to wash his feet with

her hair, but Spiritualism has elevated woman to her true level. In answering question as to the nature of God, she said God is what the individual imagines him to be.

Preliminarily, however, to the lecture, Chairman Lillie announced that the thought exchange at Library hall would henceforth be in charge of Rev. Dr. J. F. Geddes of Jersey City—a gentleman of ability, excellent address and sound judgment in the arbitrament of controversial argumentation.

Besides the regular morning conference and Forest Temple meeting morning and evening, a dance took place at the auditorium in the evening which concluded the day's program.

Thursday, as the preceding days, introduced itself with sunshine and a balmy atmosphere.

The N. W. Orchestra gave two concerts in the morning—one at the conference. Then another at 1.30 as a preliminary to the services at the auditorium.

Succeeding the latter Mr. Lillie announced among other things that a dancing class would be held every Monday, Wednesday and Friday afternoon at Library hall under direction of Mr. Earl Keeler, after which there was congregational singing and a song by Miss Edna Grant, the sweet little singer of last summer.

The speaker of the afternoon was Mrs. Pettengill, who took for her subject of discourse "Salvation." The pith of her remarks were that there was no salvation beyond ones own experience and self-help. Even Spiritualists are often prone to rely too much on spirits for aid—some going to the extent as to decline good reading because their guides discouraged it. She recommended a change of guides for this class. She believed in education to better come in touch with the spirit world for future advancement. The true Spiritualist she defined as one who is conscientious in all things.

After the regular discourse, Mr. Oscar A. Edgerly was introduced to address the audience, which he did in trance and in terms of a well educated control. The services were closed with the usual congregational singing, tests and benediction.

Thursday evening the Willing Workers opened their Bazaar with quite an array of tempting articles for sale. In connection with the same mediums were lifting the veil to seekers after the spiritual of things. It was a veritable fairy market, and will be repeated every Thursday evening during the session.

Friday was another day of sunshine and joy. In the forenoon there was a Lyceum parade, with banners flying, while the children who bore these emblems were happy with smiles and trod gracefully over the ground to the enlivening music of the brass band which preceded them. After the parade, Lyceum exercises were held in the Auditorium.

In the afternoon Mrs. Cora L. V. Richmond regaled the audience with her enlightening and gratifying inspirations. Her subjects were taken from the audience mostly in the form of questions desiring information.

One wanted to know something about the subliminal self; another about vibration; a third, if re-incarnation were true, a fourth, who was the most exalted soul from earth, and a fifth craved information on the outlook of humanity for the rest of the century.

Concerning the subliminal self the speaker said she knew but one self—the ego or divine intelligence. Other terms were irrelevant. The soul expressed itself variously, and the term might be applied to anyone that took the lead over all. Vibration she regarded as a term some employed to explain that which they did not understand—being an effect, not a cause. Spirit she considered the better term and was one used by Spiritualists for the past 50 years, and it still held good. For reincarnation she substituted "Successive embodiments," a mode of perfecting the soul until fit to remain in the spirit world as one of its immortals. The most exalted souls she denominated those who overcome the world—had gained a victory over the flesh and thereby came in touch with spirit before leaving the body.

The question concerning the outlook of humanity for the rest of the

century, was reserved for the regular discourse. It was quite lengthy, but interesting and fascinating all through, and when finished, everyone knew that Mrs. Richmond had said something. After the discourse subjects for a poem were given, upon which the speaker improvised in her usual inimitable way.

In connection with this service the chairman announced that Mrs. Richmond would open a class lecture at Library hall—meeting at 9.30 every forenoon.

Friday evening the Children's Lyceum had their entertainment at the Auditorium. To say that it was par excellence is making a somewhat mild statement of the case.

Every feature of it was artistic, due to the control of that bright little spirit in the flesh, Mrs. C. Fannie Allyn. Among the parts enacted were an original illustrated song, a recitation by Helen Hunt, a Lily Dale acrostic, Ten little Sunflowers, Five lady boarders from Terry's Hotel, recitation by Miss Turner, Scottish duet (musical dialogue) by John T. Lillie and Miss Matilda Orr Hayes, tenor solo by Prof. Arthur Uvedale of Toronto, closing with a tribute to the flag—a living picture. In all it was a grand success.

Saturday closed the week with conference in the morning, address of C. Fannie Allyn in the afternoon, and a dance in the evening. Band concerts enlivened the day as usual.

NOTES.

Lyman C. Howe arrived Saturday and remained over Sunday.

Dr. N. H. Eddy is at his old headquarters, THE SUNFLOWER cottage.

J. Clegg Wright has arrived and his class work will begin immediately.

Miss Minnie Terry, daughter of Mr. Samuel H. Terry, deceased author of "The Secret of Sex," paid our sanctum a visit last week.

Mr. O. A. Edgerly stopped at Lily Dale on Thursday on his way to the Grand Ledge Camp where he has the chairmanship for the season.

Mrs. Pemberton, trumpet medium, is at THE SUNFLOWER cottage with friends from Peoria—Mrs. Doty, Mrs. Babcock and Madame Radcliffe. Mr. S. S. King from Hamilton, Canada, paid our sanctum a friendly visit.

Among the mediums not mentioned in the last issue are Mrs. K. G. Georgi, Mrs. Tyler-Moulton, C. S. Hulbert, Mrs. F. A. Woods.

Prof. Lockwood will commence his course of lectures this evening at the home of Mrs. Mulhauser, 13 Cleveland St. Subject, "Spiritual Hypothesis of Nature." Admission free.

Col. R. T. VanHorn, founder of the Kansas City Journal, and C. E. Moore of the Rochester, (N. Y.) Union and Advertiser are on the grounds and have been pleasant callers.

In answer to many inquiries regarding Hon. A. B. Richmond, a letter from his son informs us that he is now in his 81st year and is quite feeble, being subject to dizzy spells that it is impossible for him to get around much. He is at his son's home in Pittsburgh.

COMMITTEE REPORT.

Following is the report of entertainment committee. The first entertainment given under the auspices of the Sunday evening conference for the benefit of the Willing Workers, gave returns as follows:

Total receipts from sale of entertainment and dance tickets, \$7.35. Expense of orchestra \$2.50. Bought books for use in future entertainments, 60c. Balance from first entertainment, \$4.25.

Total receipts from second entertainment, \$8.00. Paid for orchestra \$2.50. Paid for oil .10. Paid for lamp chimney .25. Paid for music .20. Balance 4.95. Total net receipts 9.20.

The same has been paid to the secretary of the Willing Workers, and been receipted for.

IDA M. PRATT, Chairman.

Men will always be what women make them; if, therefore, you would have men great and virtuous, impress upon the minds of women what greatness and virtue are.—Rousseau.

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C. D. GREENAMYER, Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

IN THE COMING DAYS.

When man shall know his fellow-man,
And hearts respond to Love's entreat;
And over all this, bless'd, broad land,
In holy sweet communion meet;
When Love shall take the place of hate,
And sorrow all shall flee away;
When man shall know his full estate,
And understand the better way;
Upright and strong he then shall be,
Full conscious of the Higher Birth
Which sets the soul imprisoned free,
And gives it power o'er all the earth,
And power to soar to realms on high,
Beyond the earth, where angels dwell,
Celestial beings of the sky,
With names too beautiful to tell.

VIRTUZIA.

ELLA WHEELER WILCOX ON LOVE.

There is no such thing as wasted love. Every loving emotion goes out into space and sends vibrations of healing helpfulness to all created things. And it comes back again to the heart that sent it out and vitalizes and strengthens its emotions and sympathies.

No human being should try to tear a love from his heart.

Let him enrich his own nature and grow better and nobler because of it. The love that dies was never love; it was only desire of possession.

If you are really loving someone today you will do nothing to lower the moral or social status of that object.

The wife of another, the husband of another, the daughter of another you will not lead to any act or mode of behavior which necessitates secrecy and deception and double dealing; for the moment you do this then your passion is no longer love, but selfish desire for personal gratification.

Love is not love unless it is self-sacrificing, unless it thinks of the future for its object as well as for its own present happiness; unless it is willing to suffer rather than cause suffering.

A vast amount of selfishness and egotism and vanity and desire for power and conquest goes masquerading under the name of love in this world.

Before you use the word be sure you know what it means.—Columbus Press Post.

CONSCIOUSNESS.

ROSE B. HELM.

The highest manifestation of divinity is man; called forth from the vibrations of love and tenderness, to manifest itself in consciousness.

As the tiny seed placed in the earth and given conditions of fertility and heat, demonstrate its tiny manifestations uplifting to the rays of sunshine; leaf upon leaf unfolding, outspreading branches reaching out until we have the stately oak; from which it, in return gives back to mother earth the fruit of its pre-conceived conditions.

According to these cosmic laws of nature, this noble dignitary of the vegetable kingdom has developed; completing the work involved upon it without the aid of consciousness however.

How many of us manifesting on the conscious plane accomplished more than the material growth; we grow in stature like the oak, absorbing each day from the divine radiance but like unto the children of Israel groping in darkness; our eyes are closed to the beauties of nature, our vision being focused only upon the material, bring a law of nature to us, not a manifestation of consciousness from the absolute.

Everything about us however insignificant it may appear to our consciousness, reveals hidden truths to

those whose super-consciousness is sensitized to the vibrations governing it.

Oh! how sublime and ennobling to become en-rapport with the divinity within oneself, to feel the heart throbbings proceeding from the Infinite realm, to feel oneself buoyed up by soul communion with the absolute.

This is as necessary to us for soul growth, as the cosmic laws which govern the universal are to the up-building of our bodies, as we are immortal and as immortal soul growth should begin its development whenever the spiritual light reaches it; to many alas very many prenatal conditions have been such that the soul is so dwarfed and stunted as not to allow the latent spark which is within it to manifest; stygian darkness often seeming to hold its power in a vice like grasp, many arrows having to succeed one another before the spark of divinity can be fanned into a flame.

How little we know the ego, which is our consciousness, our passport in the realms of eternity, every man is a law unto himself, and therefore should consecrate a certain portion of his time to this mighty problem.

To one entering the realm of spiritual consciousness with his own soul can depart from it no more than the soul after leaving the tenement of clay which it inhabits while upon the earth plane can re-enter its former precincts; it is an ecstatic condition of inexorable joy, finite words bring inadequate to express to the materialist but comprehensible to the spiritual mind attuned to its vibrations.

This subject coming closer to the hearts of men as the enlightened civilization requires it, the old dogmatic creeds are a myth of the past; as we journey on thru life our requirements are more logical, our consciousness coming into closer harmony with nature's revelations, no material conditions nor strenuous efforts are made to conduce this, but like a little child enfolded in the arms of its father blessings innumerable, incomparable to any material pleasures of this life.

To one entering upon this subject is not necessary, neither is it wise to withdraw from the material pleasures of life as they are beautifully blended.

The pleasures of this life upon which we are now manifesting are obtained thru our five senses which are material, we find thru becoming enrapport with our consciousness that each of these have their spiritual counterpart, which are latent and can be developed to manifest, the same as our material senses which nature's laws have given to us, the same as other protoplasm.

The true spiritual consciousness brings us wealth in magnanimity to our consciousness, which is the I AM or the ego; it also brings health to one conscious of the higher vibrations, to one attuned to the Infinite. A diseased and contorted condition can't find a hiding place; where the windows of the soul are opened to the light of the great invisible power. So let us all seek the great light shed on the rich and poor alike radiating vibrations from the celestial realms to all who may come into the enlightened realm of consciousness.

Intuition.

A girl, whose brother was in South Africa, suddenly found herself constrained to write, and the words she wrote were from her brother, who told her that he had been shot thru the heart, at such a place, that he had fallen into the arms of two friends to who he desired her to make certain gifts from a specified drawer in his wardrobe, and concluded by telling her that he was in a world like her own, that he suffered no pain in dying, and that he was then about to explore his new surroundings. Telegrams and letters from the two friends who had tended him bore out the facts.—Harold Begbie in (London) Daily Mail.

As love often lacks reason, reason oftener lacks love. It needs a harmonious interblending of the two to make the well-balanced or perfected spirit.

PREMIUM BOOKS? YES.

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THE NEMESIS OF CHAUTAUQUA LAKE, by Hon. A. B. Richmond. This very valuable historical and psychical story is now out of print with the exception of a few copies left in our hands. As long as they last we will send them as premium books to THE SUNFLOWER at 25 cents each. It is based upon fact, yet in the facts are running lines of psychism that will be of interest to everyone. The publisher of THE SUNFLOWER has read the book through four times with increasing interest in each perusal. It is historical, psychical, thrilling. You want it.

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Killed by Self Suggestion.

It is a fact well known to medical men that the mental states affect the body, that much evil is wrought by the imagination. One of the most interesting cases is the remarkable one of a Russian who was actually frozen to death in a refrigerator car when the temperature was far above the freezing point. The story is told in a Russian newspaper. The man was a car cleaner, and while cleaning a refrigerator car on the great Siberian railroad he fell asleep and awoke to find himself locked in and the train moving. A great terror seized him, for he was ignorant of the workings of the refrigerator machinery, and imagined himself in danger of being frozen to death. What he suffered no pen can tell. Some idea is formed of it from sentences written on the floor in chalk. "I am locked in. No one knows what I suffer." A little farther on he wrote: "I am slowly freezing to death. My feet are like ice!" Farther on, in a corner, this was written: "People say that a stupor comes on men who are freezing. I am already half asleep, and these words may be my last. When the train arrived at the station twenty miles on the route, the car was opened and the man was dead. The refrigerating apparatus was out of order. The temperature was 56 degrees Fahrenheit, 24 degrees above freezing point. The man's belief had killed him.

Compensation.

Because I have loved so deeply,
Because I have loved so long,
God in his great compassion,
Gave me the gift of song.
—Paul Lawrence Dunbar.

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT MAY 14, 1905.	No. 2	No. 4
A. M. P. M.			A. M. P. M.	
7:05	4:45	Lv. Dunkirk	9:25	6:00
7:15	4:55	Ar. Fredonia	9:37	6:12
7:29	5:15	Lv. Leona	9:53	6:30
7:43	5:27	Ar. Cassadaga	10:05	6:45
7:51	5:34	Lv. Moons	10:18	6:58
8:00	5:42	Ar. Sinclairville	10:35	7:11
8:05	5:47	Lv. Gerry	10:51	7:29
8:19	6:01	Ar. Falconer	11:05	7:45
8:45	6:30	Lv. Jamestown	11:18	7:58
8:55	6:40	Ar. Jamestown	11:35	8:15
9:18	6:57	Lv. Falconer	11:51	8:31
9:40	7:20	Ar. Warren	12:05	8:45
10:40	8:20	Lv. Titusville	12:20	9:00
A. M. P. M.			A. M. P. M.	

SUNDAY TRAINS.

Leave Titusville 7 a. m. Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk 10:30.
Leave Dunkirk 4:45 p. m. Lily Dale, 5:18; Falconer, 6:01 p. m.; arrive Titusville 8:20 p. m.

SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk, 9:15 a. m. Lily Dale, 9:50; arriving at Falconer 10:32 a. m. Return: Leave Falconer, 5:40 p. m. Lily Dale, 6:18, arriving at Dunkirk 6:55 p. m.
July 16 to September 3, Dunkirk 1:00 p. m. Lily Dale, 1:34, arriving at Falconer 2:45 p. m. Falconer, 11:30 a. m. Lily Dale 11:55, arriving at Dunkirk 12:01 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, Warren and Irvineton. 92-lyr

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761 Golden Gate Ave., S. F., Jan. 19, 1905.

My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902
Dear Friend and Doctor—Mrs. Howard wanted me to write and tell you how thankful she is for what you did for her. She said she had tried nine or ten doctors and none of them helped her. She said she would have been DEAD if it hadn't been for Mrs. Dr. Dobson-Barker. She gave up and thought there was no help for her, as she tried everything she could hear of, but nothing or no one did her any good but you. May God bless you and your band is her prayer.
Gratefully yours,
Mrs. A. C. BARNARD.

Arcana of Spiritualism—A Manual of Spiritual Science and Philosophy.

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PSYCHICAL.

THE POWER OF LOVE.

"Thou I have the gift of prophecy and understand all the mysteries; have faith to remove mountains, but have not charity, I am nothing."—I Cor. VIII.

Many good people who mean well and do no one injury, often quote this with a vehemence that frightens rather than instructs, little thinking that they are manifesting uncharity in the act. To club a man into goodness because his meanness disturbs our serenity neutralizes the good intent in us. We may be charitably inclined and exercise it on many occasions, yet make the mistake in taking the man for the evil that haunts him.

Charity means love for our fellow-beings, whatever his weakness or passion. Uncharity means a dislike for the man because of his trouble—a mistake many make in their zeal to reform the world or to pose as good people before their surroundings. They do reap the good opinion of souls who are of their own calibre, but their heaven or happiness is limited—often very much so.

Bigotry is a sense of justice without consideration for another's opinion. It means reform, but on a narrow basis. All must conform to one set of ideas as in Inquisition days.

So an individual may have ideas of reform, but desires to carry them out by force. He does not consider that the other has the same right to make the same demands. He does not practice reciprocity. It is charity gone to seed, and according to Scriptures he is "nothing". If nothing, he is not a reformer and has no right to censure. Charity is lacking even if endeavoring to make another charitable. He is trying to teach a lesson he has not yet learned himself;—is trying to inculcate a moral he does not possess.

To teach charity, therefore, one must first be charitable enough to overlook another's deficiency in this respect, for only then will his influence be felt and the lesson accepted or understood. To be understood we must understand ourselves, and the man who doesn't know that he is uncharitable certainly cannot make his pupil understand the opposite. It is like a drunken man trying to teach temperance.

Love can only be generated by love. Touch the sympathetic chord in man and his faith is awakened. He feels a confidence in the one who awakens it, and he will be led to the end. But confuse a man or stir his bile, and you arouse suspicion, disdain or opposition.

Love is the law that governs all nature, and he who would conquer the evil in his fellow-man must employ this agency against it. Love allays the ferocity of the beast. It has the same effect on the animalism in man, and gives his better nature opportunity to manifest. And charity in its highest sense is love or sympathy—such as we feel the need of at all times.

Let us give what we demand, that our gifts may be valued, and feel that we are something in the world of thought.

Sir Gilbert Parker Sees a Ghost.

This eminent Canadian-born member of Parliament at Westminster, and novelist, declares that he saw and spoke with Sir Frederick Rasch a fellow member in the House, at the same time that the latter was at home sick in bed.

His statement finds many sympathizers among his fellow legislators and statesmen, a majority of whom seem to believe in ghosts and wraiths.

Hundreds of them have ancestral homes haunted by ancestral spooks, and regard any skepticism in connection with the latter in the light of rank heresy. Even the octogenarian Lord High Chancellor, who is the official "Keeper of the Conscience" of the Sovereign of the Empire, the principal lay dignitary of the realm, the supreme judge and the presiding officer of the House of Lords, believes in supernatural visions.

While up in Scotland with Lady Halsbury, he tells of seeing a ghostly carriage with occupants, horses, etc., drive up in front of the country place he had rented and suddenly disappear. He satisfied himself it was of supernatural origin, and afterwards found that many had witnessed the same occurrence before.

The Secret of Japan's Success.

With quaint ceremonies and expressions of deep grief, touched with the joy of victory, the funeral services over the dead of Port Arthur were celebrated in the various temples of Japan. The farewell words uttered by the priests of Buddha to the spirits of the departed soldiers implied not only a belief in the immortality of the soul, but that the spirits are very near sharing the joys and sorrows of those who remain. It is the popular belief that the souls of the departed can be called together for certain anniversaries and that they form a cloud of witnesses around the living. This belief—as tangible as any other—is a comfort to the Japanese. No belief can be more than this to any people. It is based upon sentiments that lie deep in the national heart, that profoundly affect the spirit of patriotism, and that account in no small degree for the soldiers' persistent courage and fearlessness of death that have so astonished the Western world.—The Oregonian.

[Japan stands today the marvel of the world. And why? Because the Japanese have been educated, from generation to generation not to come under the dominion of sorrow and death. They are inherently a happy people, owing to their spiritual insight. And being happy and hopeful all the time, success is theirs. They realize the cooperation of those that other nations think dead, and they live in the light of this knowledge and think and act in harmony with it.]—World's Advance Thought.

Lillian Whiting's Deductions From Observations in Colorado.

Lillian Whiting, the well known journalist and literary writer, has spent considerable time in Colorado, where she has observed the general effect upon women of the responsibilities of full citizenship.

In a recent letter to the Washington Post she says:

"No one, I think, could pass any length of time in Colorado without being convinced of the inestimable value of political enfranchisement to women in its enlargement and stimulation of the intellectual life and its tendency constantly and increasingly to efface the trivial and the inconsequential with the significant, the interesting, the more important themes of thought and consideration. It was my privilege to pass several weeks of 1901 and again in 1903-04 in the resplendent and beautiful Centennial State.

"No woman of ordinary intelligence could pass much time in Colorado without realizing the marvelous effect of the ballot on the women themselves in its enlargement of their intellectual life and the redeeming of conversational interests to a far more significant quality.

"The tone of conversation at women's lunches, at receptions, at clubs or in mere incidental meetings is so infinitely redeemed to a higher significance by the introduction of larger interests without in the least sacrificing the interests of those literary, educational, artistic and social concerns which in nonsuffrage states are the chief themes of thought and discussion among cultivated women.

"The charge of fraudulent voting is said by competent judges like Hon. Alva Adams of Colorado to be infinitely less true of the woman than of the man's vote. It is not to be claimed that women are all ideal creations, but it is justly to be claimed that higher and larger responsibilities are educative—to both men and women."

THE RIGHTS OF WOMEN.

Must Stand or Fall With Those of Men, Said Herbert Spencer.

Herbert Spencer, one of the greatest, if not the greatest, of modern philosophers, says the rights of women must stand or fall with those of men. "They are derived from the same authority, involved in the same axiom, demonstrated by the same argument. The law of equal freedom applies alike to both sexes. The idea that the rights of women are not equal to those of men is akin to the eastern dogma that women have no souls. Subordination of females to males reveals its descent from barbarism. As the usages of mankind vary so much, let us hear how it is that the sphere we assign woman is the true one, that the limits we have set to female activity are just the proper limits. Let us hear why on this one point of our social policy we are exactly right while we are wrong on so many others.

"The desire to command is essentially a barbarous desire. Whether seen in the ukase of a czar or in the order of an Eton bully to his fag, it is alike significant of brutality. 'You must not do as you will, but as I will,' is the basis of every mandate, whether used by a planter to his negro or by a husband to his wife."

These statements and this logic of Herbert Spencer have never been and never can be upset.

DOES THE BALLOT DEGRADE?

A Prominent Politician's Spirited Answer to This Question.

Objection is often made that the use of the ballot will degrade women and that our chivalric instincts will not permit her to suffer herself to be lowered from her high estate. Glorious chivalry that exhibits itself in selfishly caring for those directly connected in interest with us and refusing to turn ear to the thousands whose needs should equally demand our attention! Degraded by the use of the ballot! The mere assertion is an insult to the whole American republican system of government.

Is this degradation to women to come about because of their association with men in political life? Surely we are not willing to say premeditatedly of ourselves that our characteristics are such that the women of our families cannot go openly in the light of day to any ballot box as American citizens and cast their vote without fear of insult! On the contrary, the rudeness that might be excusable in their absence would disappear as if it had never existed when they shall join with us in these political functions. Their influence will be as ennobling there as it has been in social life. I resent the insult which this statement implies in the name of every American gentleman. High or low, rich or poor, I resent the aspersion against the ballot that it ever degrades. It elevates, ennobles, never lessens; it never injures; it never can destroy.

HON. EDWARD LAUTERBACH,
Former Chairman of Republican New York County Committee.

Why Women Are Disfranchised.

Do you know that women are not disfranchised today because good men fear the influence of bad women on politics or of bad politics on good women, as is commonly reported, but because bad men fear the influence of good women on bad politics and fear the influence of good politics over the affairs of bad men?

FOR ALL—MEN AND WOMEN.

A Little Phrase Significant of Centuries of Injustice.

In the March Cosmopolitan John Brisben Walker enumerates the issues before the American people. There are twenty-two in all, and the sixteenth one is "Equal rights before the law for all—men and women."

That phrase, "men and women," is significant of much.

If we say "all," why should it be necessary to add "men and women?" That little phrase bears witness to a vast injustice which has left its record on the language of many centuries. If Richard Chevenix French were alive today he might add a paragraph or two to his "Study of Words," stating that the disfranchisement of women in this enlightened age of the world has led to a singular change in the meaning of certain words. When political matters were being discussed, the word "people" and "citizens" meant not men and women, but men only, and "all" signified not the whole people, but men only. The day is not far off, however, when these words will be restored to their original estate. Half a century ago the movement for woman's enfranchisement was only a subject for silly vulgar ridicule. Today it is a national issue.

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MISCELLANEOUS.

IMMORTALITY.

Two caterpillars crawling on a leaf,
By some strange accident in contact
came;
Their conversation, passing all be-
lief,
Was that same argument, the very
same,
That has been "proed and conned"
from man to man,
Yea, ever since this wondrous world
began.
The ugly creatures,
Deaf, dumb and blind,
Devoid of features
That adorn mankind,
Were vain enough, in dull and wor-
dy strife,
To speculate upon a future life.
The first was optimistic, full of hope;
The second, quite dyspeptic, seemed
to mope.
Said number one, "I'm sure of our
salvation,"
Said number two, "I'm sure of our
damnation;
Our ugly forms alone would seal our
fates
And bar our entrance through the
golden gates.
Suppose that death should take us
unawares,
How could we climb the golden
stairs?
If maidens shun us as they pass by,
Would angels bid us welcome in the
sky?
I wonder what great crimes we have
committed,
That leaves us so forlorn and so un-
pitied.
Perhaps we've been ungrateful, un-
forgiving;
'Tis plain to me that life's not worth
the living."
"Come, come, cheer up," the jovial
worm replied,
"Let's take a look upon the other
side;
Suppose we cannot fly like moths or
millers.
Are we to blame for being caterpil-
lars.
Will that same God that doomed us
crawl the earth,
A prey to every bird that's given
birth,
Forgive our captor as he eats and
sings,
And damn poor us because we have
not wings?
If we can't skim the air like owl or
bat,
A worm will turn 'for a' that."
They argued through the summer;
autumn nigh,
The ugly things composed them-
selves to die;
And so to make their funeral quite
complete,
Each wrapped him in his little wind-
ing sheet.
The tangled web encompasped them
full soon,
Each for his little coffin made him
a cocoon,
All through the winter's chilling
blast they lay
Dead to the world, aye, dead as hu-
man clay.
Lo, spring comes forth with all her
warmth and love;
She brings sweet justice from the
realms above;
She breaks the crystal, she resur-
rects the dead;
Two butterflies ascend encircling her
head.
And so this emblem shall forever be
A sign of immortality.

JOSEPH JEFFERSON.

Equinoctial Storms.

And now the scientist is propos-
ing to take away from us the equi-
noctial storms. He says there are
no such storms at all.
It has long been a tradition among
the people that on or near the 21st
of September would occur some
general rains which have been
called equinoctial storms. They
occur about the time the sun is
crossing the equator, on its way
back toward the Tropic of Capri-
corn, equinoctial meaning those
times of the year when the days and
nights are equal.
But the weather bureau has de-
cided that the tradition is not found-
ed upon fact at all. Storms are
no more likely to occur at this time
of the year than at any other time.
They are no more likely to be storms
of a general character. In fact, the
meteorologists deny that the chan-
ges in the sun, moon or planets have
any effect upon the storms. To be
sure, they are aware that the
weather, fair or stormy, is the re-
sult of the relation of the sun and

the earth, and the rotation of the
earth on its axis; but that the cross-
ing of the equator by the sun, which
occurs twice annually, is liable to
excite storms is what they deny.

The weather reports show that
the storms originate and travel in
certain directions with about the
same frequency at each time of the
year. The fact that the sun stands
over the earth at the equator or the
tropics makes no difference as to the
formation or direction of the storms.
When it is cold, snow takes the
place of rain, but the storms remain
practically the same.

Storms are governed by such a
complication of exciting causes as
to be beyond foretelling. The only
thing the weather man can do is to
watch their progress by telegraphic
reports, after they have once formed.
Storms can be predicted a day or
two in advance. Not because he
knows the laws that govern their
formation and progress, but because
he receives accurate reports as to
their location and of their travels.

All this may be true. Perhaps it
is. Traditions die hard. Notions
that have little or no foundation in
fact sometimes survive the strongest
of arguments. The scientist pos-
sibly is right. Indeed he is quite
apt to be right, but the study of the
weather and the whole science of
meteorology is as yet in its infancy.
Rapid progress is being made, how-
ever, and it will not be long before
man will be better able to adjust
himself to his climate. Not because
he can control it or prevent storms,
but because he can know of their
existence long enough beforehand to
make proper preparation for their
approach.

OBITUARY.

Mr. Ebenezer Borden passed to
the higher life from the home of his
sister, Mrs. Lucy Borden at East
East Aurora, N. Y., June 25th.

Mr. Borden was a veteran of the
Civil War and had been a sufferer
from cancer for a long time. Ser-
vices were held at the home of Mrs.
Borden and conducted by the writer.
Service at the grave by the G. A. R.
TILLIE U. REYNOLDS.

The Health Value of Laughter.

It is good to laugh. There is
probably not the remotest corner or
little inlet of the minute bloodvessels
of the body that does not feel some
wavelet from the great convulsion
produced by hearty laughter shaking
the central man. The blood moves
rapidly—probably its chemical, elec-
tric or vital condition is distinctly
modified, it conveys a different im-
pression to all the organs of the
body as it visits them on that par-
ticular mystic journey when the man
is laughing from what it does at
other times. The time may come
when physicians shall prescribe to a
torpid patient so many peals of
laughter to be undergone at such
and such a time.—London Health.

The Flag Salute.

Editor of SUNFLOWER—
In 1895 I visited the schools in
Summerland and wanting to teach
the children a Flag Salute, and hav-
ing forgotten the one used in East-
ern schools I wrote this one—as the
Lyceum paper has printed it with a
little mistake I ask you to give it in
its original form. Here it is—

Hail, Star Spangled Banner the sign
of the free!
Our hearts and our hands pledge al-
legiance to thee,
We salute thee, and echo from shore
unto shore

One country united, one flag ever-
more.

C. FANNIE ALLYN.
Stoneham, Mass.

Mind.

"Inasmuch as mind creates every
science and art and constitutes the
basis of all effort, and of all enjoy-
ment and suffering, it follows that
to secure more mind becomes a fun-
damental opportunity and duty; and
it follows that the animal organism
is nothing more nor less than the
mechanism for the manifestation of
the mind, and that evolution is a
process of mind-embodiment, the
embodiment being created by the
mind's own activities."—Prof. El-
mer Gates.

I have seen men so fond of argu-
ment that they would dispute with
a guide-board at the forks of a
country road about the distance to
the next town.—Josh Billings.

Feeling often betrays more than
speech.

Of the City of Light Assembly at Lily Dale, N. Y.
July 14 to Sept. 3, 1905.

JOHN T. LILLIE, Chairman.
JULY.

- 21—Cora L. V. Richmond.
- 22—Mrs. C. Fannie Allyn.
- 23—Mrs. Richmond, J. Clegg Wright.
- 24—Conference.
- 25—Mrs. Richmond.
- 26—J. Clegg Wright.
- 27—Susie C. Clark.
- 28—J. Clegg Wright.
- 29—Susie C. Clark.
- 30—Thomas McClary.
- 31—Conference.

AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fixen
- 5—
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—
- 9—W. J. Colville.
- 10—
- 11—W. J. Colville.
- 12—
- 13—PEACE DAY—W. J. Colville.
- 14—Conference
- 15—Wilson Fritch.
- 16—WOMAN'S DAY—Susan B. An-
thony, Rev. Anna Shaw.
- 17—Wilson Fritch.
- 18—Anna Shaw.
- 19—
- 20—Anna Shaw, Wilson Fritch.
- 21—Conference.
- 22—Mrs. R. S. Lillie, John W. Ring.
- 23—
- 24—NEW YORK STATE DAY—H. W.
Richardson, Carrie E. S. Twing.
- 25—LYCEUM DAY—John W. Ring.
- 26—Geo. E. Littlefield.
- 27—Geo. E. Littlefield.
- 28—Conference.
- 29—Mrs. R. S. Lillie.
- 30—B. F. Austin.
- 31—Carrie E. S. Twing.

SEPTEMBER.

- 1—B. F. Austin.
- 2—Lotta P. Cheney.
- 3—B. F. Austin.

TEST MEDIUMS.

- Margaret St. Omer Briggs, July
14th, two weeks.
 - Georgia Gladys Cooley, July 30th
to August 16th.
 - Margaret Gaule-Reidinger, Aug-
ust 18 to close of session.
- Classes will be conducted by Cora
L. V. Richmond, J. Clegg Wright,
W. J. Colville, and we hope to have
several others.

Telepathy Saves His Life.

"Did I ever have a dream that
came true?" said a Detroit man,
in answer to the question. "Well,
I should say I did! A dream once
saved my life! When I was a boy
we lived near the St. Lawrence river,
and I was very fond of taking little
trips in my boat. One night I went
about five miles from home with a
friend who went ashore to call on a
young lady. While he was gone I
went to sleep in the boat, and I
dreamed that I heard my father
call, 'George! George! If you don't
get out of that boat you'll be
drowned!' It woke me up and I
found that a severe storm was ris-
ing. I had just time to drag the
boat on the shore and I knew that
if it had not been for my father's
warning, I should have been
drowned. Yes, the storm came from
the direction of my father's house,
and I presume that when it came
up he thought of me, for he knew
where I was."—Detroit Free Press.

Telepathy.

Dr. S. Weir Mitchell's avowal of
his belief in "mind reading" is of
much more consequence to the
world than all of the great Osler's
lucubrations on the decline of men-
tal powers after the age of forty.
if it is true, as this eminent neuro-
logist and clear seeing author says, it
is, that a knowledge of facts and
occurrences may be gained without
vision, touch or hearing, it is plain
that physical science as it is now
authoritatively needs revision.—
Tribune, La Salle, Ill.

Another Medical Fad Demolished

The vermiform appendix, con-
siders Sir Wm. McEwen, instead of
being a useless organ and a mys-
tery in the human anatomy, has a
very important function in assisting
digestion. It should be parted with
only as a last resource to save life,
being the chief habitat of a micro-
organism whose business it is to at-
tack imperfectly assimilated nourish-
ment.—The Medical Times.

It is only spiritual love that lasts
beyond the grave.

Prof. Lockwood's Lectures.

Prof. Lockwood is here making
arrangements to hold a free course
of lectures in natural philosophy, as
the basis of Spiritualism and all of
its phenomena.

Prof. Lockwood is the only speak-
er in this country who employs
scientific apparatus in the analysis
of the principles of nature, upon
which the demonstration of this
great truth depends, and he affirms
that until these data of nature are
more fully understood, will there be
anything like unity of opinions re-
garding our relation to a realm of in-
visible intelligence.

He is the only lecturer that in-
structs a spiritual premise as the
basis of cosmic process, and he de-
duces that there can no such thing
as physical or material in cosmic
process save in its visible aspect; for
the reason, that all forms of matter
and all forms of life are actuated by
an invisible life energy or principle,
which is of psychic character.

He also demonstrates that the
great principles of "The Co-relation
of Force" and "The Conservation of
Energy" depend upon the psychic
and invisible attributes of nature,
which principles are the very founda-
tion of mathematical sciences.

These lectures cover a vast field
of scientific research, illustrated and
demonstrated in so many convinc-
ing ways as to afford a secure sci-
entific basis for all phenomena of Spir-
itualism either mental or visible.
Spiritualists and investigators can-
not afford to miss these grand dem-
onstrations of continuity of life, and
the close association the mental
holds to an invisible sphere of exis-
tence.

Time and plan of holding these
lectures will be duly announced
about the time this paper goes to
press.

Without spirit guidance half of
mortality would run astray—partly
thru ignorance; partly thru loss of
self-control.

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swered, \$1.00. Tests, 10 cts., Character Readings by
Solar Biology, 20 cts. Send birth hour, day of month,
and year.

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Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 376 Main Street, Buffalo, N. Y.
Mrs. Edith McCrosman, 202 East First Ave., Colum-
bus, O.

Mrs. Elizabeth J. Demorest, 300 Anderson St., Al-
bany, Pa.

Miss A. McHenry, Excelsior Springs, Mo.

HEALERS.

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Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.

Dr. J. S. Loucks, Stoneham, Mass.

Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.

Mrs. Vincel Drahos, Jim Block, Cedar Rapids, Ia.

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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

C. Walter Lynn and family are visiting at Painesville, Ohio.

Willard J. Hull has gone to the Mineral Park Camp, Los Angeles, Cal. Will be gone a month.

J. C. F. Grumbine will hold classes on development at Freeville, N. Y., from July 30th to August 6, and at Lily Dale, N. Y., from August 13th to August 26th. These are the only camps he will visit. Plan to come at this time.

Transitions.—Francis L. Whitney, Trent, Mich.—Mrs. J. C. Watkins, Dallas, Tex.—C. D. Fuller, Onset, Mass.—H. Preston, Sharon, Vt.—Mrs. E. Hannah, Portland, Ore.—Mrs. Viola Smith, Sergeant Bluff, Ia.—Capt. C. H. Toler, Marietta, O.—Mrs. L. Haliday, Chagrin Falls, O.—E. Borden, East Aurora, N. Y.

Our correspondent at Syracuse, N. Y., writes: The First Society of Spiritualists has moved its quarters from 352 S. Warren St., (Dr. Butterfield's hall) to Snow hall, South Warren St. We feel that we are in better shape to take up the work than ever before, as we have secured the services of Mr. Grumbine as speaker, who has located here for the summer, and Mrs. Addie Cooper as message bearer. Perfect harmony prevails, all are ready to pull together, and as we have many good workers, we look for great results.

A SUNFLOWER reader writes from Niagara Falls, N. Y.: The First Spiritual Church closed its meetings here last Sunday until the first Sunday in September in order to give their pastor, Mrs. A. G. Atcheson, 274 N. Division St., Buffalo, N. Y., a little rest during the summer months. Mrs. Atcheson has certainly worked hard and unceasingly during her past three years as pastor of our little church, and we feel that too much praise cannot be given her and her guides. Her lectures and communications are of the highest and very best of spirituality and are listened to by large audiences of cultured people who say they never heard finer or more instructive lectures than those given by her. Mrs. Atcheson will not receive the much needed rest unless she goes to the Assembly of Light or away from her home somewhere, because her private work is so extensive that that alone is almost too much for one. When Monday evenings come she must turn large numbers of people away that she can not accommodate. Mrs. Atcheson is a true and loyal worker for her religion and Spirituality is certainly uplifted by having one like her in the field. May her days be long and many upon this plane, that she will be able to help uplift those who are seeking the light on both this plane and the unseen sphere.

Lorenzo Worthen writes from Hillsboro Bridge, N. H.: Sunapee Lake Spiritualist Campmeeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30th and closing August 27th. Lake Sunapee is one of the prettiest lakes in New England. Its waters are clear and is great for fishing for trout, salmon and black bass, and the officers have done all in their power to make this camp a success. The grounds have been cleaned up and a seance room finished off over the speakers stand. We have an excellent list of speakers and mediums and our beautiful philosophy will be fittingly presented to the public, come and listen to the speakers and investigate for yourselves. A cordial welcome to

all who come to seek the truth. We have for speakers Edgar W. Emerson, Mrs. Sadie L. Hand, Mr. W. C. Whitney, Nettie Holt Harding and Annie B. Scott. We want you all to come and learn the truth of Spirituality. After July 25th address all communications to Lorenzo Worthen, Secretary, Blodgett's Landing, N. H.

Tillie U Reynolds writes from Troy, N. Y.: Some twenty or more friends of Mr. and Mrs. Orville Olden, of Griffin's Mill, surprised them Sunday, July 9th, the occasion being the birthday of Mrs. Hattie Olden. The surprise for Mrs. Olden was complete. Mr. Richardson, president of the East Aurora Society (of which the Oldens are members) headed the party who drove from East Aurora. The writer went from Buffalo and joined the other members of the society. Mr. and Mrs. Anderson Mead, a couple over 70 years each drove 20 miles from their home. Quite a distance for a couple over 70 years of age each. After a lecture, some singing etc., the writer, in behalf of the society, gave Mrs. Olden a present as a token of their love and in honor of her birthday. This was followed by a substantial dinner furnished by the visiting friends. Mr. and Mrs. Olden who sing nicely together, at the request of all, sang several of Mr. Longley's songs, concluding by all joining in singing "God be with us till we meet again." The day was an ideal one in every way, and with hearty good wishes at a late hour in the P. M., the party wended their way to their several homes, some at East Aurora, Colden, East Elma, etc.

Thirteenth Annual Convention.

of the National Spiritualist's Association will be held in The First Unitarian Church, Eighth st. and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Resseque, R. S. Lillie, Laura G. Fixen, Eva McCoy, Margaret Gaule Reidinger, and a galaxy of others. Come one and all to the greatest spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualist's Convention at Minneapolis; the round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at convention the last day, October 20, and pay 25 cents each for such vising.

Hotel Niccolet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Niccolet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m. All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY, Sec.
HARRISON D. BARRETT, Pres.

GONE HOME.

Upon Monday morning, June 26th, the spiritual part of Mrs. Hannah Remington, formerly of Rome, N. Y., left for her home in the real life. Mrs. Remington had been a Spiritualist and an inspirational medium for many years, casting brightest sunbeams into the lives of those who without money or friends attended her seances. Her large circle of friends will feel the loss borne by two sons, who still remain in earth life, Edwin W., of Iliou, N. Y., and Harold M., of Conneaut, O. If her works do follow her, truly, flowers most beautiful will decorate her new home where a husband, two daughters and one son have preceded her.

The funeral service was held at her old home in Rome, N. Y., June 28th, 2 P. M., Dr. David Williams of Utica officiating.

Youth should be the period of physical activities. Middle-age should be the period when mental activities are added to physical activities. Old-age should crown physical and mental activities with moral activities.—Medical Talk.

Queen City Park.

Mrs. C. C. Putnam and daughter, Eula, from Putnamsville, are in camp for a week stopping at the hotel.

Mr. and Mrs. M. J. Coates and family have arrived and occupy the Gillette cottage.

Mrs. M. F. Crane of Montpelier, arrived Sunday, and will spend several days at the hotel.

Nearly all the cottages are now filled, and the campers are counting the days until the meeting opens. The grounds appear to be in readiness, with a pleasant air of peace restfulness pervading everywhere.

The new cottage erected by I. W. Hatch, is pleasantly situated in the north part of the grounds. It is completed, and well named, "Sunlight Cottage."

Dr. Ezra A. Smith passed on from his home in Brandon, Vt., after a long illness from a complication of diseases. He was sixty six years of age, and for many years figured actively not only as president and secretary of Queen City Park Spiritualist Association, but in his profession in business and in politics representing his town in the legislature of 1898.

Mr. A. F. Hubbard, vice president succeeds Dr. Smith as president of Queen City Park Association.

Experiences of Father Gapon.

In the current number of the "Strand Magazine," Father Gapon, the Russian revolutionist, has begun to tell the Story of his Life. Speaking of the loss of his wife, he narrates the following experiences:—

"I believed then, and I believe now, in the spirit of God; but since the death of my wife, and the period of stupor that followed that terrible loss, I had to live through some experiences that are responsible for an addition to the number of my earlier beliefs. One of these experiences was, indeed, the fulfillment of a dream my wife had a month before she died, when she saw, or thought she saw, herself being buried, and told me all about it immediately afterwards. She entered into all the details of who would speak and officiate, and how I would act, and so on, and all this was fulfilled to the letter.

"Another experience was this. One night I had been working late, and at about 1 A. M., I lay down on a couch, but did not, as I believe, fall asleep. Suddenly I saw the form of my dead wife enter the room come near to me, and bend as though to kiss me. I jumped up, throwing off the coverlet, and, as I stood, I saw, through the door a kind of wraith in the corridor. I rushed out, and found the curtains in the adjoining room were burning. No doubt through the negligence of a servant, a lamp before the icon had burst and set fire to the drapery; and as the house was of wood, and it was summer, if I had not come in at that moment there might have been a calamity.

"A third experience I may mention was a dream in which I saw myself hunted and seized by a figure which, as I felt, was my Fate. Since then I have believed in predestination, and in some connection between the living and dead."

Radium Development.

It would be unwise to credit all the wonderful things we hear about radium and yet wonders will never cease and it is quite possible that results may be obtained from experiments with this new element which now we do not even remotely dream of. Radio-activity is yet in its primitive experiment stage; but enough has already been discovered to lure the student into what seems to be a vast unexplored wilderness.

Led on by enthusiasm results will be announced from time to time which are not warranted, but gradually the truth will be gleaned from the false setting ever a higher standard for progressive science. In the meantime, the subject is one which all lovers of truth and progress should be interested in. Keep in touch with developments. Know what is going on.—Columbus (O.) Press Post.

Without charity all is naught, 'tis said Charity is one of the soul's sweetest melodies, and who can sing it as a time-keeper in his march through life will never feel the stings of its discordant vibrations—unkindly thoughts or feelings.

An ad in THE SUNFLOWER brings good returns.

CAMP-MEETINGS.

Verona Park, Rockland, Me., Aug 13 to 27.
City of Light Assembly, Lily Dale, N. Y., July 14 to September 5.
Chesterfield, Ind., July 15 to August 26.
M. V. S. A., Mt Pleasant Park, Clinton, Ia., July 30 to August 27.
Los Angeles, Cal., June 25 to July 25.
Forest Home, Snowflake, Mich., July 30 to Aug. 27.
Circle of Light, Williams Bay, Wis., May 13 to Oct. 31.
Onset, Mass., July 23 to Aug. 27.
Unity Camp, Lynn, Mass., June 4 to September 24.
Sunapee Lake, N. H.—July 30 to Aug 27.
Vicksburg, Mich.—July 30 to Aug 20.
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25.
Central N. Y. Sp. Assc Camp, Freeville, July 23 to August 29.
Parkland Heights, Pa., July and August.
New Era, Portland, Ore., July 9, continuing 4 Sundays.
Edgewood, Washington, July 30 to Aug. 20.
Ashley, O., Aug 6 to 27.
Central Ohio, Columbus, June 4 to 25.
Camp Progress, Upper Swampscott, Mass., opens June 5.
Ocean Grove, Harwich, Mich., July 9 to 23.
Lake Brady, O., July 30 to Aug 20.
Grand Lodge, Mich., July 30 to Aug 21.
Winfield, Kan., July 15 to 25.
Masonic Spiritual Association, Sept 1 to 10.
Wanewoc, Wis., Aug. 5 to 20.
Escondido, Cal., Aug. 6 to 30.
Maple Dell Park, O., July 9 to Aug. 27.
Illinois State Camp, Belmont Park, July 1 to Sept 1.
Lake Pleasant, Mass., July 30 to Aug. 27.
Island Lake, Mich., July 25 to Aug 25.
Niantic, Conn., June 13 to Sept 11.
Mantua, O., July 9 to Aug 27.
Franklin, Neb., Sept 1 to 17.
Ottawa, Kan., Sept 15 to 25.
Hasslet Park, Mich., Aug 6 to Sept 3.
Temple Heights, Northport, Me., opens Aug. 13.

Dr. Robert Chambers and Spiritualism.

Everybody is familiar with the names of William and Robert Chambers, the eminent publishing firm of Edinburgh, who did so much for the diffusion of useful knowledge by the issue of "Chambers Encyclopedia," "Chambers Information for the People," "Chambers's Journal," and other popular works; and the name of Dr. Robert Chambers must be still remembered by many in association with a book of which he was the author, and which created great sensation when it made its first appearance—"Vestiges of the Natural History of Creation." Few, however, are aware of the fact that Dr. Robert Chambers not only took an interest in Spiritualism, but made a personal acquaintance with it and with many of its early adherents, including Mrs. Milner Gibson, Professor and Mrs. DeMorgan, Mr. and Mrs. W. Howitt, Mr. and Mrs. S. C. Hall, Mr. and Mrs. Newton Croland, and the celebrated medium, Mr. D. D. Home. Of his interviews and experiences he made careful memoranda, which have been placed in our hands, and which we propose to publish in our next issue, believing the views of such a notable man as Dr. Robert Chambers will be of profound interest to our readers.—London Light.

Miscontrolled.

A—You say he is controlled by Webster!
B—Yes, can't you realize that?
A—No—it is probably, however, because I do not understand his logic!
B—Nor does anyone else. That's why I think it's Webster. He has grown beyond our comprehension.

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HANSON G. HEY.

The term "aura" is used to represent the idea that every human being is surrounded by a luminous cloud, his individual aura, which possesses various more or less beautiful colors, according to the stage of development of the man, and in which the clear seer may read, page by page, the life's history of the person it envelopes. Of course the aura is not peculiar to the human, it surrounds the animals, plants and minerals, only it is less extended and less complex as the centre becomes more dense. It is seen as a luminous cloud extending from the body some 18 inches in every direction, and it is approximately oval in contour, hence it is sometimes referred to as the auric egg. This is the mirror we hold up to nature, and who unconsciously exhibit to all who have possession of interior vision our desires, hopes, ambition—every feeling, our every thought.

Through the aura the stream of magnetism flows, as allusions to the magnetic flames in Baron Reichenbach's experiments clearly show. The influx and the efflux, constantly at work, make the healthy man. He is protected from the attack of disease germs because the outrush of life force sweeps them away. He throws them off, while another, weaker than he, whose aura is disarranged, and therefore the more vulnerable, rendering the attack greater than he can withstand or brush away, falls prey.

Science holds that we are completely changed physically every seven years; not that we moult, but rather that an imperceptible rearrangement of our atomic structure is forever going on. I shall not be in every part the same man at the close of this article that I was at the beginning; and you, who read, will have also very, very slightly, but very very surely, changed, in the short time occupied in reading it. And so, too, we change (more or less according to temperament) psychically by the taking on of conditions round about us, according as we are receptive or positive. In many minor cases each of us have seen this evidenced—the strong person, sleeping with a consumptive, rises unrefreshed, nay, even more enervated than on retiring, while the patient is temporarily benefitted by the sponge-like absorption of the magnetism of the other. We all of us have friends who leave us listless, having drained us; and we all have those in whose company we are rested, even if not a word be spoken. A knowledge of the aura, and the colors thereof, would give the reason in each case, for every color represents a state of being; the mind vibrating largely at a certain rate, by setting this rate in motion, gives the color to the aura, and as our passions rise or fall, increasing or decreasing the rate of vibrating energy, so does the aura change, and prove itself a true index to the feelings.

The ancients had a far deeper grasp of this truth than we, for did they not adorn their saints and holy men with a nimbus, or halo, the exhalation of spirituality from the mental? All that we do is to say that each of us possess a halo, and it is our state of development and our mode of life that makes it either a nimbus of glory or a coronation of shame. We look around us, and see all things have their envelope—the earth its atmosphere, the sun its corona, the flower its exhalation of odor surrounding it, yet intangible to sight or touch—and we hold that the aura of the individual is the outer work of the citadel, the mansion not made with human hands, but which we are making as we go through life, the record permanent and indelible of all we have passed through, the medium through which we express to the outer world.

Much might be said of the colors, but the almost infinite modifications and combinations render it imperative to say but little. Life is a great picture, the lights and shades, the tones and semi-tones of which are given by the auras of its personnel. From the dull coal black of the malicious, and the flaming red of the sensual, to the light blue of the idealist, and the lilac of the spiritual, is a long step, and the vast interregnum is made up of the rest of us, who have left the dullness and the blankness of the first, and are daily

(I hope) rounding out and growing nearer to the last.

Always remember that as we think so we are. As we think nobly and aspire ideally, so do we tinge our aura with iris colors of repose and calm; and as we subjugate animality, strip from ourselves all savor of sensuality, and cultivate the spiritual and the lofty within, so shall we make our aura a thing of beauty to those who can see, and a source of never-failing strength to ourselves. —Two Worlds.

Wayside Jottings.

MATTIE E. HULL.

(Concluded.)

I learned that I had been announced to address a society, known as "The Band of Peace," I have forgotten the name of the hall, it is a well known society in that city, and has had for a long time as its pastor Mrs. Lowell.

Sister Lowell is one of the "tried and true" in our ranks. Her soul is, and has been for many years in her work, and no more loyal woman stands on our rostrum to-day. She gave me a kindly welcome and introduced me to her congregation in words that touched my soul deeply.

Mrs. Lowell was not a stranger to me, we have worked at times together, and I have ever admired the loving, generous spirit she extends to her co-workers.

I was introduced to many members of her society, who are active in one way or another.

I learned that a good lyceum is regularly held as an adjunct to Mrs. Lowell's society. I received the names of many, who are doing good work in that society and working harmoniously with their genial pastor.

As I was compelled to take the electric car for St. Paul in order to meet Mr. Hull at the conclusion of his meeting and go directly to the train, I was compelled to close my work abruptly; I however enjoyed the meeting, there seemed an air of earnestness and harmony among the people, and regretted I had so little time with the friends at that place. On my arrival in St. Paul, I found Mr. Whitwell, Mr. and Mrs. Sauer, (Mrs. Whitwell lectured for Mrs. Talbot's society that evening,) and Mr. Hull, on the street opposite the hall where their meeting was held, waiting for me.

Grips etc., were on the side-walk; we were not slow in gathering up our belongings and making our way to the Milw. and St. Paul train, due to leave little past eleven.

We were accompanied to our coach by the good friends who had assisted us in carrying our luggage to the station. A few hand clasps, once more hurried good-byes, and we were left to make ready for our night's rest which was done in quick time.

This was something like my hurried departure from Portland, the Sunday night before, from the hall to the train.

The point where we changed from the east-bound train to the westward was Brookfield; altho only a few miles from Whitewater, we were compelled to wait several hours.

"So near and yet so far," we thought as we entered the dingy little waiting room to bide our time. Well hours will come and go, even when waiting in out-of-the-way stations, so at length the moment came when we boarded the train that was bound for Whitewater. Before we left the car, we saw familiar smiling faces, and when we at last were safe on the platform of the station in our home town, it did not seem that in so short a time we had traveled nearly three thousand miles and met several audiences in the meantime.

Our first halt after leaving the train, was at Morris Pratt, Temple where a fine dinner was awaiting the travelers. When we arrived, Mrs. Stewart, our school association secretary was placing chicken and its fixtures upon the table.

The school had closed sometime before our return home, the students had departed, but the home people were there, and as we sat around the table, I almost wondered if, after all, our Pacific Coast trip had been a reality. Yes, never was anything more real; the memory of kind faces, voices we learned to love and souls that were in harmonious accord with ours, are real things in our memories.

When we reached our own home

soon after dinner, we found Mr. and Mrs. Weaver had been working all the forenoon, and much time besides, with the help of our faithful German woman who lends a hand occasionally, to put the Hull house in order, thus it was a pleasant home coming.

Dear friends of the West. We are in the same world you occupy, and think it is not so big a world after all. Selah!

Closing Report of the Mediums Relief Collection.

It gives me pleasure to submit to you and the readers of your valuable journal the closing report of the collection taken for the N. S. A. Mediums Relief Fund. The thousands and dollars called for has been secured, with additions, from the Spiritualists at large, and the thousands offered by our Washington friend has been paid to the treasury of this Association. We herewith extend the sincere and heartfelt thanks of the N. S. A., Officers and all concerned, including the medium beneficiaries to the editors of the Spiritual papers throughout the country for their unfailing help and invaluable courtesy during the collecting of this sum to all mediums and public workers—including societies—who have given of the proceeds of their labors toward this worthy end, and to every donor to the mediums fund; all are heartily appreciated and recognized.

The following shows what can be done by earnest souls, with the aid of mediums and society workers, the sum of \$64.25, was made up from time to time, in the city of Wheeling W Va. Newark N J, also did well by the seances and efforts of brother Dorn. Mr Brunhaus and Mr Way of Wheeling were instrumental in raising the aid in that vicinity, the following sums have been paid to the relief fund since May 1st.

Francis Nickerson, \$100.
A Friend in N Y, \$52.55; C L Stevens, 25; Dr Geo B Warne, 15; Mrs J W Storrs, seance, 14; San Francisco, entertainment by "Bright Eyes" 13.50; Mrs L M DeLano, 10; F Crompton, 10; A B Gleason, 10; Ellen Munn, 10; Dr H N and Cora Forbes Brown, 10; H M Edmiston, 10; G W Way, seance, 9.25; Mrs Skogland and Mrs Gott, on quilt, 7.25; H C Dorn, seance, 6.50; A W Kaiser, seance, 6; J A Trimboth, 5; Mrs D C Leavett, 5; Juliana F Hyde, 5; J R Francis, 5; F H Morrill, 5; Sophia Meyan, 5; Galveston, Tex., Lyceum, 5; J C Ferrill, 5; A H Brittan, 5; Mary T Longley, 5; Gottlieb Friedman, 5; C P Lyceum, Baltimore, 5; A Friend in Augusta, Wis., 5; Mr and Mrs E L Nicholson, 5; Ellen J Orr, 5; Mrs M A Johns, 5; Thos Johns, 5; Philadelphia German Society, Mrs Snyder, 5; Woodland, Cal., friends, 5; A Friend in Hamburg, Ia., 5; Laura W Eager, 5; Friends in Folsom, Cal., 5; Lily Thiebaud, in memory of her mother, Sarah J Keene, 5; W Ray Tanner, 5; Benevolent Society, Wash. D C, 5; David Williams, 5; Wm Williams, 5.

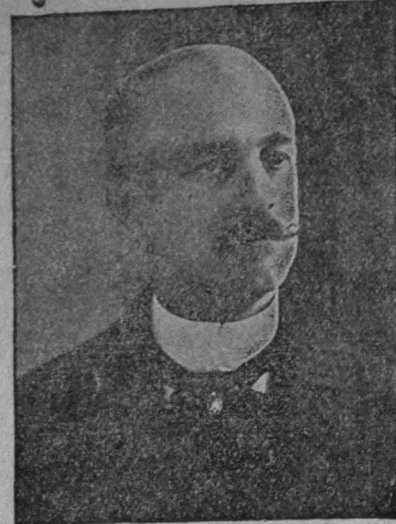
Mrs. S. Nichols, \$5.00, T. S. Lamborn, 5; Mary A Thompson, 5; J E Hopkins, 5; O F Brand, 5; Mrs C Nelson, 5; Laura McKee, 5; Topeka Kans Lyceum, 5; Mr and Mrs D C Lamb, 5; Mrs Dr Dobson Barker, 5; I H M Bennett, 5; J O McGrath, 5; Mrs Y Geoltz, 5; Dr Mary Haven collected in Hartford C Church 4; Bradley Webster, 3; Evansville Ind society, 3; Hoover, Ames, Miller and Leitz 3; A L Bliss, 3; Dr Emma Jackson, 3, A Friend in Geneseo, 5.

Sarah Law, 2; Mrs L A Manning, 2; Friend-via Mrs Waite, 2; Friend-Astoria, 2; S Carter, 2; Mrs S Paige, 2; Susie C Clark, 2; Lars Score, 2; J B Chrisney, 2; Mrs A N Briggs 2; Elizabeth Schauss, 2 Mrs E W Barnes, 2; Geo Drummert, 2; R M Pritchett, 2; S 2; Friend in Watseka, 2; Spiritualist Social Union, Wash Pa, 2; Geo A Baer, 2; Hannah S Smith, 2; Sarah Marlow, 2; Hannah M Diebel, 2; John and EH Gregory, 2; David Hoyle, 2; A B Gaston, 2; A J Webster, 2; Herman A Kunkle, 2; John Butler, 2; M E Jones, 2; Jacob Weber, 2; Thirza Rathburn, 2; Wm Roe, 2; A N E, Va Spiritualist, 2; C W Jackson, 2; Mrs M A Howe, 2; Albert Bodman, 1.50; W S Thompson, 1.50; Thos Gaulson 1.25; Wm Pierson, 1.25.

Isabel Clark, \$1.00; Maggie J Donaldson, 1; D E S, 1; Unknown, Wis, 1; C Grove, 1; Duluth Minn, 1; G F Wink, 1; Helen G. Harmon, 1.

To be Continued.

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